

INTER RACIAL REVIEW

A JOURNAL FOR CHRISTIAN DEMOCRACY



HANDICAPS OF NEGRO DOCTORS

Daniel L. O'Connell, S.J.

•

COMMEMORATION OF PIERRE TOUSSAINT

John LaFarge, S.J.

•

THE BARTHE EXHIBIT

Maurice Lavanoux

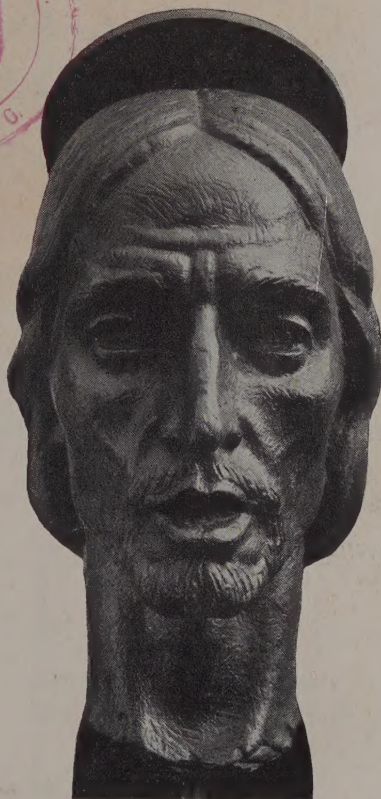
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ROCHESTER

Theophilus Lewis

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Editorials — Reviews — Statistics



"St. John the Baptist" by Richmond Barthé

Castel Gandolfo, Oct. 27 (A.P.). — Pope Pius XII in the first Encyclical of his reign blamed "the denial of God" for leading the world to war and pleaded for peace today.

— *The New York Sun*

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INTERRACIAL REVIEW

JULY - 1941

Vol. XIV

No. 7

Christian Democracy

Christian Democracy rejects artificial inequalities due to racial myths, material greed or physical violence and recognizes only such accidental inequalities as necessarily accompany human life at all times and in all places.

As the objective of the Catholic interracial program, we define Christian Democracy as a society in which the God-given dignity and destiny of every human person is fully recognized, in laws, government, institutions and human conduct.

POSTULATES

• The Catholic Interracial Program has a twofold aim: (1) the combating of race prejudice; (2) the attainment of social justice for the whole social group regardless of race.

• "Nothing does more harm to the progress of Christianity and is more against its spirit than . . . race prejudice amongst Christians. — There is nothing more widely spread in the Christian world." — *Jacques Maritain*

• "From the evidence on hand today, we cannot scientifically prove that the Nordic or the Negro are superior or inferior, one to the other." — *Rev. John M. Cooper*

• The interracial problem is the greatest world problem of today. It is the major threat to international peace. In America the interracial problem is one of grave national concern. It is perhaps the biggest problem confronting the Catholic Church in America.

• "Intolerance towards Negroes in the United States is perhaps the acme of the racial intolerance of modern nationalism." — *Carlton J. H. Hayes*

• The spiritual aspect of the Catholic interracial program flows from the common membership of all races in the Mystical Body of Christ and the common expression of this unity in the Church's liturgy.

• Prejudice on the part of Catholic laity is a barrier to the conversion of the Negro and a trial to the new found Faith of the Negro convert.

• "We must concede that the natural rights of the Negro are identical in number and sacredness to the rights of white persons." — *Rev. Francis J. Gilligan, S.T.D.*

• Catholic principles maintaining the equality of all men and upholding the sanctity of the Negro's natural rights, impose upon all Catholics a rule of conduct which must be followed, regardless of any temporary inconveniences, apprehensions or difficulties that may be encountered.

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INTERRACIAL REVIEW

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The Interracial Field

INTERESTING STATISTICS

Number of Negroes in U. S.	13,000,000
Estimated Number of Protestant Negroes ..	5,000,000
Estimated Number of Catholic Negroes.....	300,000
Estimated Number Unchurched.....	7,750,000
Number of Negroes Attending Colleges	23,038

Number of Catholic Negro Churches.....	282
Number of Catholic Negro Schools.....	263
Negro Enrollment in Catholic Schools.....	50,000
Priests Engaged in Colored Missions.....	450
Sisters Engaged in Colored Missions.....	1,600

Negroes in New York City.....	327,726
Negroes in Chicago.....	233,000
Negroes in Philadelphia.....	219,000
Negroes in Washington.....	132,068

"The World Today"

By GEORGE S. SCHUYLER

When the Catholics take a step forward, they do it in a big and significant way. In Brooklyn, N. Y., two nuns recently wrote an American history book which weaves the story of Negro achievement through the narrative, and does so without misrepresentation or condescension.

The Catholics having awakened in the past decade from their long sleep of indifference toward the Negro, are going about improving race relations with characteristic intelligence. Last year Manhattanville College of the Sacred Heart in New York, one of the nation's most exclusive women's colleges, admitted a colored girl. Several men's colleges have quietly dropped the color bar.

Negro priests have been ordained in greater number in the past decade than in the fifty years before. The Catholic press is overwhelmingly favorable in the campaign for interracial co-operation. The change in the Church is not due merely to Papal Encyclicals but to the steady work of colored and white liberals within the Church.

The Catholic Church is the most powerful religious body on earth. In this country it has 21,403,136 members representing every social, economic and intellectual class. The new attitude it is taking toward Negroes is extremely encouraging. In stressing understanding, and co-operation in race relations rather than handouts and segregation, it is pioneering.—*Pittsburgh Courier*.

This Month and Next

We are indebted to the editor of *America* for permission to publish "Handicaps of Negro Doctors" by the REV. DANIEL M. O'CONNELL, S.J. This excellent survey of the status of the Negro in the field of medicine is highly recommended. Father O'Connell is treasurer of America Press and executive secretary of the National Jesuit Educational Association. He was editor of four of Cardinal Newman's books and compiler of the Newman Prayer Books. Father O'Connell is a native of Louisville, Ky. . . . The sermon delivered by the REV. JOHN LA FARGE, S.J., at the Solemn Benediction in Old St. Patrick's Church, following the exercises at the grave of Pierre Toussaint, appears in this issue . . . The beautiful commemorative poem was read by MARGARET McCORMACK during the exercises. A graduate of Manhattanville College of the Sacred Heart, Miss McCormack is a regular contributor . . . MAURICE LAVANOUX, editor of *Liturgical Arts*, contributes an interesting comment on the exhibit of the works of sculpture by Richmond Barthe, a young Catholic Negro. The exhibit, held at the De Porres Interracial Center, attracted a large number of visitors . . . MISS MARIE CONTI, the author of "Catholics Should Be Radical," is deeply interested in the interracial movement. Miss Conti lives in Detroit . . .

Pierre Toussaint Honored

A memorial tribute, sponsored by the Catholic Interracial Council, was held at the newly discovered grave of Pierre Toussaint in Old St. Patrick's graveyard on Sunday, June 29. This saintly Catholic Negro died in 1853.

Participating in the ceremonies were: Rev. Ercole Rossi, pastor of Old St. Patrick's; Dr. Leo R. Ryan, Catholic historian; Dr. E. P. Roberts, prominent Negro physician; Harry L. Binnse, managing editor of "Commonweal;" Margaret McCormack, who read an original poem; the Rev. John LaFarge, S.J., chaplain of the Catholic Interracial Council; Charles Hubert McTague, a student at Seton Hall College, who rediscovered the grave; the Rev. Leo S. Cannon, O.P., of Providence College, and the Blessed Martin Choral Group, who sang at the grave and at the Solemn Benediction.

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THE PRESIDENT ACTS

A few days before the date set for the march on Washington in protest against the exclusion of qualified Negro workers from employment in the defense industries, President Roosevelt issued an important executive order requiring governmental agencies to insist that defense production programs be administered without discrimination.

The executive order directs that all future defense contracts contain provisions requiring that defense contractors shall not practice discrimination in the selection of employees.

Perhaps the most important provision is the establishment in the office of the O.P.M., of a committee on fair employment practices. This committee is to consist of a chairman and five members.

It is encouraging to observe that the editorial comment throughout the country approves of the step the President has taken. It is the consensus of editorial opinion that he has established a permanent policy based upon American principles.

We are glad to find that no one is disposed to

regard this presidential order as a full solution to the problem. It merely furnishes the right and the basis for complaint, hearing and determination. It gives a new opportunity to obtain justice. But, at the same time, it imposes an added responsibility upon all who are taking part in the interracial movement. The means are provided for a new employment program and every effort must be exerted to make it succeed.

The successful functioning of this new program in the defense industries will have a very far-reaching effect upon the evil of discrimination in the field of employment. Other private industries, which are not engaged in defense production, and are not subject to this new policy, may well consider that the day of excluding workers because of race, creed or color is drawing to a close.

We believe that the most skeptical will soon be convinced that white and colored can work together in complete harmony and accord.

We believe that employers and labor leaders, as

well, will find in the successful operation of the new program of white and colored working side by side that they must formulate new attitudes and new policies with respect to the Negro as an employee and as a fellow member in labor organizations. The old barriers must go. The old fears and foibles must make way for the full recognition of the qualified Negro as one who shares all the benefits and responsibilities of an American worker.

Altogether we are convinced that the President will have reason to be highly pleased over the important decision he has made. The executive order will further insure national unity at home and national prestige abroad. The defense program has been aided and race prejudice has sustained a defeat.

America is about to take another forward step in providing a wider participation in the essential opportunities of American life.

Sermon Without Words

Sometimes a story that appeals to heart as well as mind is the most effective form of sermon. The Saviour had recourse to parables to make His teachings as understandable to the unlettered as to the wise.

We have run across a real-life story that we hope will reach a wide audience. Strictly speaking, it is not a story at all, but a simple incident which Father Aloysius F. Coogan effectively describes in *The Catholic News*. While Catholic interracialists will find it singularly appealing, Catholics in general should perceive in it a heart-warming proof of this glorious fact: that nowhere on earth is democracy more real than inside the Church to which they belong.

The story concerns a little Negro boy and two Catholic Bishops. It happened not so long ago in St. Cecilia's parish in Manhattan, to which have come many immigrants from Puerto Rico. One morning, a visiting prelate, the Most Rev. James E. Kearney, Bishop of Rochester, after celebrating Mass, was offering his thanksgiving in the sanctuary when he noticed the Negro child at the altar rail.

"The Bishop," Father Coogan relates, "asked him if he wanted to receive Holy Communion. To this the little lad answered affirmatively. The Bishop put

on the usual vestments for the administration of Holy Communion and whilst he was reciting the Agnus Dei, the Most Rev. John P. O'Hara, Bishop Auxiliary of the Army and Navy, who makes his home at St. Cecilia's parish, came into the sanctuary. Becoming suddenly aware of the fact that Bishop Kearney was about to distribute Communion, Bishop O'Hara took the paten or Communion plate and assisted."

The familiar ritual occupied less than a minute. It is improbable that the young Harlem child realized that two Bishops of the Catholic Church had brought him the sacred species. But the attending angels who saw it all must have smiled in quiet approval.

No true Catholic can fail to sense the beautiful meaning of this incident. A simple incident, indeed, but wonderfully illustrative of the fundamental democracy of the Catholic Church in which there is neither race, color, rank nor class. Because they know that all men are equal in the sight of God, Catholic interracial workers are striving patiently and with growing success to assure justice and recognition to the Negro race. Unfortunately there remain many, even among Catholics, who must bow in self-reproach before the spontaneous example set before them by Bishops Kearney and O'Hara at the altar rail of St. Cecilia's.

Sour Note In St. Louis

Not many have heard of the Society for the Preservation and Encouragement of Barber Shop Quartet Singing in America. Its name recalls memories of an era that had passed long before the automobile and radio dissipated forever the spirit of the Gay Nineties. Latterly, however, the society has been associated with something less pleasantly innocuous than the singing of old-time ballads. Newspapers headlined the story on the eve of Independence Day. Central figures were former Governor Alfred E. Smith and Park Commissioner Robert Moses, to whom applause is due for their stand against racial discrimination in the sphere of national barber shop competitions.

Because the SPEBSQA banned four New York Negroes who had won the city championship from competing in the country-wide finals at St. Louis,

both Mr. Smith and Mr. Moses promptly resigned as vice presidents. In no uncertain terms, they made plain their disapproval of the attitude of promoters, timid about embarrassing the people of St. Louis, "where the race question is rather touchy." The Commissioner replied to a telegram to SPEBSQA's founder, O. C. Nash: "It is difficult for me to see any difference between your national ballad contest and a national track meet in which colored men run in relays or compete individually."

To Dr. Norman Rathbert, international president of the society, the former Governor wrote: "I was greatly surprised to find that the board of directors at St. Louis ruled them [the winners] out because they are colored men. In view of this I would like you to consider this as my resignation as vice president of the Society."

The emphatic protest made by these two outstanding Americans is to be doubly commended. First, because it connotes abhorrence of racial bias, and second because, as President Roosevelt has said, it is so important in these days for us "to strengthen our unity and morale by refuting at home the very theories which we are fighting abroad. It is encouraging to note public criticism of this most recent example of racial prejudice.

On Race Relations and Georgia

Certain elements in the State of Georgia carry on the old order by many devious methods. The old order in Georgia—and in American industry and commercial life generally—is to exclude the Negro from as much education and social benefits as possible, then hold him up to a critical world as backward. The North has as much to be ashamed of as the State of Georgia. But this is not a defense of Georgia; at least, that part of it controlled by Talmadge-minded people.

It is interesting that the Board of Regents voted first, 8 to 7, to rebuke the erring Governor who believes that education for the Negro on a parity with education for the white citizenry will degrade the whites. Even when the Governor cracked the political whip the vote stood ten to five; that is, five Americans good and strong, firm in modern Americanism, against ten who yielded either through fear or responded to an-

cient ways of thinking. From 8-to-7 to 10-to-5, is not a disgraceful retreat. This country has come a long way since Appomatox. The five who stood their ground will live to see the South leading the whole nation in matters of decent race relations.

ANCIENT BUGABOOS

Students of social conditions will observe that there are backward forces at work in Georgia which duplicate in many ways the race hysteria that made Hitler acceptable to otherwise intelligent German people. Hence, when one of the Georgia die-hards is quoted as saying that the Rosenwald Fund is out to "insinuate such things as this (race equality) through our back doors," he is making it clear why so many American Negroes are skeptical about democracy. The Talmadge clan is a threat to American unity and peace. And if the Talmadge clan wins, Jews and Catholics, alike, will suffer.

On the other hand, it is gratifying to find the Negro press far less excited about backward Georgia elements than the latter set continues to be, about Negroes. Certainly far less than one L. W. (Chip) Robert Jr., who plays the role of mouthpiece to the Georgia *Fuehrer*. Brother Robert is quoted at great length by the United Press, singing the praises of reaction; one sentence alone ran around sixty words. Needless to say, there is disagreement on the question of how Negroes are best to be aided. Regent Peters summed up his side pretty well when he stated his objections to *Brown America* saying:

. . . throughout this book the thought runs, 'erase the feelings of superiority of the white man'.

Doubtless, Mr. Peters does not know that his ideas fit in perfectly with German racism and the German brand of propaganda best suited to bring American disintegration. One-tenth of the American population can not be eliminated at the time this country seeks to assume leadership in World affairs.

BUT THERE ARE GOOD PEOPLE

It is significant that the General Education Board saw fit to give the State of Georgia more than a mild rebuke about this affair. Not that a rich man has taken it upon himself to punish a Sovereign State, but that a group of far-sighted Southerners see the tragedy of traditional narrow-mindedness of the Old

South. It is equally significant that John D. Rockefeller, Jr., declared at Fisk University in Nashville last May:

. . . Belief in the supreme worth of the individual, which belief underlies democracy, is gaining ground. In a society of free men of international good-will and universal brotherhood, lies the hope of civilization. In dictators and totalitarianism lies its doom. The future of mankind depends on the ever-growing number of disciplined individuals with faith in God and a love of mankind, who, irrespective of the boundaries of race and or creed, are ready not only to die for liberty, for truth and for the right but, what is often harder, *to live and work for their establishment.* (Italics ours).

Mr. Rockefeller was not standing alone on that platform speaking to an audience of Negroes in a Southern city; nor was he speaking to Negroes alone. He was speaking to a group of practicing interracialists; and among them were Frank P. Graham, President of the University of North Carolina, and Chancellor O. C. Carmichael of Vanderbilt University. Said Mr. Graham, in part:

At Fisk today in this jubilee year may we as whites and Negroes—all 100 per cent human beings—northern people, southern people, people everywhere, keep up the struggle for freedom and the freedom to struggle for peace in the world, as we join hands together upward in the great human adventure toward the Kingdom of God.

A CHALLENGE TO CATHOLICS

Southern students attend Northern Catholic schools, as well as schools of the faith in the Border States and the South. It seems that the open-mindedness of Messrs. Graham, Carmichael, and Rockefeller comes to us in the form of a challenge. For, wherever it is possible to bring white and Negro students together, wherever it is possible to broaden the human touch: there we should find our Catholic leaders afire with zeal and high principles. We are not standing alone in the work for interracial justice.

Notes From

XAVIER UNIVERSITY

The First Catholic College for Negro Youth

COMMENCEMENT

The largest graduating class in the annals of Xavier University—118 from the undergraduate schools and five from the graduate school—coming from eighteen different states, District of Columbia, and Puerto Rico, heard Rev. Charles Willis, S.M., S.T.L., J.C.B., of Notre Dame Seminary (New Orleans), in an inspiring Baccalaureate sermon. The Annual Baccalaureate Mass opened the Fourteenth Annual Commencement of the University, and a capacity audience witnessed the ceremony. Father Willis stressed the task of college graduates in present day problems—the part the Negro will play in our democracy, seeking to attain all the privileges which belong to him.

The University Gymnasium, temporarily transformed into a beautiful chapel for Baccalaureate services, was the scene of the Commencement Exercises two days later. Felton G. Clark, Ph.D., president of Southern University, Scotlandville, La., delivered an eloquent address to the class of '41, telling them of the manifold responsibilities which faced them. "Graduates of Xavier will have the responsibility of doing not only what any other American citizen would do but also of helping to raise Negroes as a race," Dr. Clark said.

His Excellency, the Most Reverend Joseph Francis Rummel, S.T.D., LL.D., Archbishop of New Orleans, who presided at the Commencement Exercises, urged the graduates to resolve to do great things for their group since they represented a "jubilee year." The Sisters of the Blessed Sacrament founded Xavier 25 years ago as a high school.

SUMMER SCHOOL

More than four hundred have registered for the Fifteenth Annual Summer School of the University. Those attending represent every division of the teaching profession, many of them coming from the rural schools of Louisiana.

HANDICAPS OF NEGRO DOCTORS

By DANIEL M. O'CONNELL

In a recent statistical survey of the "new men in white" (*America*, May 31, 1941), I remarked that there is another group of newly licensed doctors that deserves a separate study, viz., the undergraduate and graduate Negro students of medicine. *America*, particularly through the writing of Father LaFarge, has shown special interest in the physical, intellectual and religious progress of our fellow American Negro citizens. Next to the priesthood, the medical profession probably represents the best opportunity for the Catholic educated Negro to be of assistance to his fellow American Negro. Unfortunately, statistics on the newly licensed Negro doctors who are Catholics are not available. The general facts will throw light which can be applied to the Catholic Negro medical students and graduate.

In a paper read before the thirty-seventh annual congress on Medical Education and Licensure at Chicago, February 17, 1941, Dr. Edward L. Turner, Dean of Meharry (Negro) Medical College, Nashville, Tennessee, pointed out that during the worst years of the depression the general trend in all Negro professional groups showed a decided decline in students. Thus during 1930-31, there were 497 Negro medical students in the seventy-seven class-A medical schools in the country. In 1934-35, however, the number of these students had dropped to 402, a loss of 95, though the actual increase in the total number of all medical students had risen during this period to its highest enrollment of 22,888, a gain of 1,291. Evidently, the young Negro, eager for a medical education, lacked the financial means for this higher educational field.

Again, though there was a gradual decline in the total number of medical students in the country from 1934-35 to 1939-40 of approximately 3.1 per cent, that of the Negroes in the same field was 30 per cent. I quote Mr. Turner's explanation:

The greatest single factor in this steady decline has been the slower economic recovery of the Negro group as a whole. Depression hit the Negro early and severely, and recovery has been proportionately slow. Incidentally, in years past it has been possible for Negro students to obtain

remunerative work as Pullman porters, waiters and at similar tasks during the summer vacation months . . . although the situation has been better during the past year or two, they are still more difficult to obtain than formerly.

Of the 350 Negro medical students in the United States during 1938-39, we find that 87.4 per cent were in the two Negro schools of Meharry College, Tennessee, and Howard University, District of Columbia, while the remaining 45 students were scattered among 23 other institutions. As there are 67 class-A medical schools in the country, this means that 42 such schools had no Negro medical students. Meharry College and Howard University have a heavy and disproportionate responsibility in providing for the medical education of such a large proportion of all Negroes earnestly bent on becoming qualified doctors of medicine. According to Dr. Turner, both these institutions are fortunate in their physical plants and teaching hospital facilities, as well as in their faculties. Meharry Medical College deserves greater praise as it is one of the minority in all medical schools that receives no State or Federal financial support. Howard University on the other hand, though it is technically a private institution, "derives nearly three-fourths of its income from the Federal Government" and according to Doxey A. Wilkerson in his *Special Problems of Negro Education* (U. S. Government Printing Office, Washington, D. C.) probably no other non-military institution of higher education in the nation receives so large a proportion of its income from Federal Government funds. Strangely enough, despite these resources from Washington, Howard University has only 34.85 per cent of the total Negro medical students in the country, while Meharry College has 52.29 per cent.

The preclinic departments of the two colleges are staffed by "thoroughly competent Negroes whose training in their respective fields has been obtained in the outstanding medical educational centers in the United States and Canada," in the words of Dr. Turner. To obtain similarly capable clinical facilities exclusively for Negro doctors has been impossible so far. The first objective has rightly been to offer

the best clinical facilities for the Negro students. Accordingly, the faculties consist largely of capable white physicians and surgeons working with a Negro staff. Meanwhile, outstanding Negro medical graduates are being sent on fellowships provided by certain foundations to the best medical training centers of the country.

Perhaps the most difficult problem in the training of Negro doctors is that of premedical students. At least two years of such studies are a prerequisite for admission to any medical college. The physical sciences are stressed in this training. Too expensive laboratory facilities are often demanded in place of adequate facilities. Smaller colleges are frequently under heavy financial burdens and find it straitening to meet extravagant material demands of class-A colleges. And yet admission to a class-A medical school is practically limited to students from class-A premedical colleges. There are parts of the country where Negroes are excluded from the only class-A premedical courses in that vicinity. Perhaps the recent decision of the Supreme Court requiring the State of Missouri to provide equal facilities for Negroes as for other citizens will help to remove in part this injustice. Meanwhile the small Negro private colleges offering premedical courses must continue to rely on the excellent training actually given, as proved by their alumni who have been fortunate enough to have been accepted "on probation" in a class-A medical school.

Until recently, the peculiar difficulties of the Negro doctor did not end with his successful completion of four years in class-A medical school. He must still have the facility open to him for a year, at least, of internship. Some medical schools make this a *sine qua non* for a diploma and the title of Doctor of Medicine. According to M. O. Bousfield in his *Internships, Residencies and Postgraduate Training*, there has been a vast improvement in the number and quality of internships open to the Negro medical graduate compared to those of 1927, the first year statistics were made available concerning Negroes. Only 60 per cent were able to obtain internships. Today the opportunity exceeds the demand. However, the Negro doctor who would still further train himself through residencies in approved hospitals finds that the facilities are limited or inadequate for him.

Another handicap peculiar to the Negro doctor in parts of our broad country is ostracism from local medical societies. Dr. Edward L. Turner in the article from which I have already quoted declares:

In certain areas in the United States there has been no opportunity for the Negro physician to gather with his white colleagues in the city, county or state meetings . . . (he) is to a large extent dependent on himself entirely when he begins his practice.

Under these circumstances it is hardly possible for the same Negro doctor to be an active member of the American Medical Association.

Finding themselves under this un-Christian handicap, Negro doctors have not been without resourceful initiative. They have organized their own Medical Associations, usually of counties or of a whole State, accordingly as the number of Negro doctors and their geographic location suggested.

Three of the better known of these Negro Medical Associations are the Mississippi State Medical Association, the Volunteer State Medical Society and the Mound City Medical Society of St. Louis.

At the April, 1941, meeting of the Mississippi State Medical Society, practically all the Negro physicians of that State were in attendance. According to an expert witness the subject matter of the papers and discussions which followed were on a par in learning and practicality with those of similar medical conventions of non-Negro doctors. Similar praise was bestowed on the June, 1941, gathering of the Volunteer (Tennessee) State Medical Society at Meharry Medical College in Nashville. The Mound City Medical Society of St. Louis is known for its profitable annual meetings.

When the Negro doctor comes forth from his long training, equally well prepared and skilled as his white brother, is it an exaggeration to say that he is under greater handicaps? At least we can understand that such is the opinion of his fellow Negroes who have studied the problem of the Negro doctor. It was very well stated in a letter I received recently from an outstanding Negro, not a doctor, in New York City, and by no means given to extravagant statements. I quote:

There is certainly need of new standards in the matter of fees . . . in getting an (medical) education and in making a doctor's living. Pov-

erty drives Negro doctors out of the South. It is the same force that keeps European doctors in New York; at least variants of the same economic forces, plus the tendency of young Negroes to get as far away from the rural South as possible. Sometimes, the local white physicians "invite" Negro doctors out, even when the Negroes are the patients in question.

That too many Negro doctors of twenty years ago were not fully trained, should not be charged against the individually well trained Negro doctor of the two succeeding decades. Unfortunately, evidence of a "Ku Klux Klan side of American medicine" is at hand, according to the writer of the letter I quoted above. On the other hand, such persecution is no longer publicly countenanced in better American medical circles. I am happy to quote from one of America's best reputed surgeons, Dr. Irvin Abel of Louisville, Ky., in his recent *The Spirit of Medicine*:

Medicine today is probably the most liberal of all the professions of society . . . the most international of sciences . . . least nationalistic . . . knowing neither geographic nor racial bounds

. . . Its devotees meet on common ground in practice, in research, in hospitals, in schools and conventions, where eager minds come together for mutual improvement and understanding.

Dr. Abel is a Catholic, a Southern gentleman, and a former president of the American Medical Association. His forthright proclamation of the soul of medicine as vivifying its practice today with its no "racial bounds," its "common ground in practice—in conventions" is a happy reassurance to the Negro doctor, in fact to every democratic lover of our United States and particularly to every Christian.

But even from a purely sociological point of view, the inescapable conclusion is had in the words of Dean Turner: "In the end, it will mean better medicine, better cooperation and a truly worth while improvement in the care of the Negro physician for his patient."

For a stimulating comparison of Negro children's health with that of non-Negro youngsters, and inferentially for the need of Negro doctors, I refer the reader to the May, 1941, issue of *The Child* (United States Department of Labor, Children's Bureau). It deserves a wide distribution.

COMMEMORATION OF PIERRE TOUSSAINT

By JOHN LAFARGE, S.J.

Today's celebration, simple as it is, is a landmark in the religious history of New York City. It reminds us, first of all, that New York *has* a religious history, a vast and thrilling history, that began in adventure and romance long before our town's commercial or industrial career. The ground of Manhattan is holy. Saints, martyrs, confessors, virgins, have walked these streets and arrived at or departed from these wharves. Prayers of great contemplatives have risen from within New York walls, as pure and as fervent as any that rose to Heaven from the silent reaches of the Theban desert. As the years have advanced, this religious history has grown mightier and deeper. Its reverberations have spread over the nation and over the world. But the fount of faith, of love, of worship and devotion remains inexhaustible.

The uniqueness of today's event lies in its close

association of the present and a remote past. A little group of religiously-minded men and women, clergy and laity, have gathered here today to do honor to a grave whose very location was forgotten for eighty-eight years. The father and mother of one of this group sleep buried beneath the floor of Old St. Patrick's Cathedral where we now are gathered. Others of us have ancestors or near associates of our ancestors resting in the graveyard close by.

An artist, a few days ago, showed me the medal he had made of a Saint whose lifelong prayer was that after his death his memory and all tokens of his presence on earth should be totally obliterated. (St. Joseph of Cupertino). God, however, who honors his servants most when they are least in search of their own glory, refused this particular favor, and the Saint's tomb was made resplendent by miracles

and the veneration of the Faithful. If Pierre Toussaint ever breathed this prayer for obscurity, it would seem to have been abundantly granted, and the same fate befell so many great and holy men, whose remains are now unmarked and unknown. Such, for instance, was the case with Andrew Morris, buried in this cemetery, who was the first Catholic to be elected to a civic office in New York. But in Toussaint's case God has had other plans, and we meet today to repair, in some measure, the negligence of over eighty years. As in the case of the Saint I mentioned, it was not God's will that this obscurity should persist.

That this reparation can be made, we owe to the untiring efforts of a few scholarly and unselfish men who patiently delved into the past to rescue an all-previous record. Last year, as I looked through the papers in the Manuscript Room of the New York Public Library, which are all that remain for us of the personal effects of Pierre Toussaint, I reflected on what a very slender thread that memory had hung; also on what we owe to men like Dr. Leo Ryan; to this guide and preceptor, our beloved Mr. Thomas F. Meehan; to Miss Georgine Schuyler in the past as well as to the curators of the Library in the present time for their care that this thread be preserved. And to their number let us now add that of Mr. Charles Robert McTague, who completed the link in the historical chain.

When I myself first heard of Pierre Toussaint, it was as a little child, from my father, who had been taught as a small boy to reverence him; and from my grandmother, born Louisa Binsee, who had been one of his many customers and owed to him many a wise counsel learned in her own childhood, which was spent in the immediate vicinity of this Church. I know that Toussaint was a legend in the family, also that what was said of him left in ineffaceable impression upon my mind. The chief thing that was told of him was simply that he was a great, a good, and very wise man, whom everybody honored, and about whom the young should be informed; that he was a black man; that, somehow, his being a black man was mysteriously connected with his being so wise, so great and so good; and that we possessed in this knowledge something that many people did not know, and that was for our own good and happiness as well.

But there was another impression left upon my

mind which seemed natural enough at that time, but is altogether too easily forgotten in these days of confused thinking and historical forgetfulness. I learned from the story of Toussaint that the Negro, as an active citizen, is as old as the history of our country, that you cannot know the history of New York State, or New York City, or any other Northern city—such as Boston, or Newport, or Chicago, for instance—still less the history of our country and our continent unless you know the Negro's story by heart. I learned also that the story of the Catholic Negro is nothing new either in this country or in this city. As far back as we go in our history we find the Catholic Negro and we find him playing an honored part; with Columbus in 1492; or with Leonard Calvert and his Maryland Pilgrims in 1634; or welcoming St. Isaac Jogues to Manhattan in the days of the Netherlands Colony, or at any other time of the Church's long history in the New World.

Pierre Toussaint was a humble man; he entertained no illusions about his own person or what he could accomplish. But he was a proud man, with a humble and truly Christian pride. In days when slavery was taken for granted, when sharp humiliations met him unexpectedly at every turn in the road, he was proud of his race, proud he was a Negro, proud of gifts God granted to his people and that he could use in turn for the glory of God. He considered himself as having received much from God; and his aim was to give it all back to God, through love and boundless self-sacrifice.

All his gifts, however, could not enable him to accomplish this task unaided by the special help of God. After the lapse of nearly a hundred years it is easy for us to admire Toussaint, to marvel at the manner in which he adapted himself to his time and circumstances. But it was no easy job in reality. It was a heartbreaking task. Toussaint had no precedents to follow. He was a stranger in a strange land. The trade he engaged in placed him daily and hourly in relationships that were wholly without parallel in the society of that day. One slip, one error, one bit of thoughtlessness or tactlessness would have ruined his entire career and possibly would have endangered his life. The religious Faith he professed was that of a minority, for the great part a poor minority. He himself was a poor man. He was a widower, the greater part of his life; and after the death of Eu-

phemia, his adopted daughter, a lone being. There were daily experiences which would embitter another person, and he was himself, apparently, of a sensitive nature. He had but one solution for all these problems, the age-old, simple solution of personal holiness, with its fruit of abundant love of God and man. With the help of that he conquered the world, the

flesh, and the devil besides race hatred and prejudice, and assisted countless others to do the same. "For whoever are led by the Spirit of God," says St. Paul, "they are the sons of God." And, "for those who love God all things work together unto good."

The mystery of a truly noble personality lies in its power to inspire and guide long after its earthly



MEMORIAL SERVICES AT THE GRAVE OF PIERRE TOUSSAINT

In the cemetery of Old St. Patrick's Cathedral, Prince and Mott Streets, New York, memorial services were held Sunday, June 29, at the recently discovered grave of Pierre Toussaint, who died in 1853. The speaker, in the center, is Dr. Leo K. Ryan, principal of the New Utrecht High School,

Brooklyn. Others shown, left to right, are: Rev. Ercole J. Rossi, pastor of Old St. Patrick's; Rev. John LaFarge, S. J., Editor of "America," and chaplain of the Catholic Interracial Council, under whose auspices the ceremonies were held; Rev. Leo S. Cannon, O.P., director of Blessed Martin Choral Group.

presence has passed away. Toussaint on earth did remarkable things, but Toussaint in Heaven and living in memory on earth has another work to do. It is a work the world cries for at this time: to show the Negro not as a mere subject of kindly toleration but as an effective apostle of social peace in a distracted age. In his own person, following his Divine Master, Toussaint has "broken down the intervening wall of the enclosure, the enmity, in his flesh."—(Eph. ii, 14).

May we not hope that his soul praying for us in Heaven and jointed to us by the Communion of Saints, may do the same to break down the "enmities" and the walls of partition that afflict the world today? May we not claim his bones that rest in the midst of this cemetery as a pledge of these prayers and this spiritual efficacy? It is not mere chance that they rest here at the crossroads of the world and the meeting-place of all nations and all races. This life was lived in old New York, but it was lived for the New York of tomorrow. May the blessed soul of Pierre Toussaint rest in peace, and may his example be learned by children of the future as it was learned by children in the past.

To Pierre Toussaint

Here in this place of death, where is no way
To mark man's color by his separate dust—
Where all await the Resurrection Day
Housed equally on earth, as each man must—
Here in this place of lost identity,
Searching the faded letters on a stone
We found your name, Pierre.
Look now, and see
How we have come to claim you as our own!

Oh, there is joy and wonder in this thing:
That here, among the consecrated dead
Your's is the center place where, like a king,
You wear a Cross, a crown above your head:

And we, who come three generations late,
May call upon your name to combat hate,
And feel about your grave where now we stand,
God's infinite and time-effacing Hand.

MARGARET McCORMACK

The Barthe Exhibit

By MAURICE LAVANOUX

The appraisal of an artist's work is always an adventure and one that leaves the critic wondering whether he is merely echoing his own likes and dislikes or really giving expression to an objective account of what he is to appraise. The sculpture by Richmond Barthe, shown at the De Porres Interracial Center—July 7 to 26—presented a wide variety of subjects and it is this variety that enables this writer to express an opinion which might well serve to epitomize his impressions of the artists's work.

Sculptors, and artists generally, will probably agree that they are continually torn between two desires: a very natural and human desire for a share of the goods of this world represented by lucrative commissions, and a desire to produce works of art which will really mirror their secret aspirations.

While viewing this exhibition, this amateur critic felt that such pieces as the busts of Maurice Evans and Katharine Cornell were much less representative of the artist's power of expression than were the smaller pieces representing an African torso, the Shilluk warrior, the African head or the powerful figure of the stevedore. It is in these small figures that Barthe seems to be more at home and through which he more forcibly expresses his undoubted talent, although it must be admitted that, in the portrait busts, he achieves a remarkable likeness of his sitter. Still, these busts are more hackneyed and far less interesting than the more vigorous figures of dancers, boxers and workmen also shown in this exhibition.

The limitations under which an artist must work can be partly overcome by his liberation from the more usual "bread and butter" commissions and it is for this reason that we welcome the news that Richmond Barthe's award of a Guggenheim Fellowship will enable him to spend the next year in a comparative freedom. We can expect much from an artist of his calibre; his past achievements are great and the future holds promise of the development of a very talented man.

It is to be hoped that Richmond Barthe will again be induced to exhibit his work at the De Porres Interracial Center, particularly those works he is to undertake during his year of freedom from portrait commissions.

Catholics Should Be Radical

By MARIE CONTI

Two weeks ago I heard Paul Robeson sing. He sang in a crowded little hall, without accompaniment, to the most enthusiastic and most united crowd I've seen. He sang "Joe Hill," the labor song and a short little work song, and then he sang in Russian. The last verse of this folk tune he sang in English, and even we two naive ones recognized it as a song of the "Comrades."

So we came from the meeting, sick at heart. All that enthusiasm (though the crowd was small)—a great singer giving his time and energy to this "reception" sponsored by a group whose activities have branded them as "fellow travelers." (And even in that crowd there were boos for the man whom Robeson introduced as the fellow who had taught him to think of "the people," boos we thought were probably for a known Communist). An intelligent man, a good man, a disinterested man—one can say all those things of Paul Robeson on first acquaintance. And yet he had no place to go for leadership except to the CP. Where, in a Catholic circle, could you have duplicated such a group as were at that meeting? What Catholic group would have tolerated such a mixture of the two races as were there present on an equal footing? The chairman of the group was white, but the most important speakers were the colored members. There was even a program of tribute to the great man by the colored intelligentsia. An eager youth, introducing the speakers, told of the movement to banish Jim Crow from Detroit.

I thought of these lines from Chesterton:

"Bad men who had no right to their right reason,

Good men who had good reason to wrong."

Here we had good men who had good reason to be wrong. And do we pusillanimous Catholics fit into the first line? Ouch!

So we came away disheartened and discouraged by the blindness of Catholics who say, "Let the colored have their own churches and their own meetings," and thereby send the best and most self-sacrificing members of the colored group into the wide-open arms of the CP.

But yesterday I went to a little meeting at Our Lady of the Wayside, the Windsor Catholic Worker.

There were fewer people there, even, than had been at the Civil Rights Federation meeting. But after a talk by a local priest on the Pope's broadcast of that day, a colored group was presenting a program of spirituals. Here we had members of the colored group, who actually belonged to the Baptist Church Choir, singing in a Catholic House on equal terms with the white Catholics present. Here, too, we had the highest type of Negro, as far as education and culture goes, since most of these were descendants of the slaves smuggled into Canada before the Civil War by the famous Underground Railway. Most of them played the little harmonium as they took turns singing—their hearts obviously "belonged to Jesus." Here we had the Negro at his best, and at his own—a person with his own real and genuine culture—a deeply religious and spiritual person.

The group's chaplain, Father Bondy, said a few words afterwards. He apologized for some of our white Catholics who just need education, he said. We need meetings like the one the Worker Group was having. They should be as common as it is natural and right. And there would be welcome for our Negro brothers in all our Catholic groups and Catholic schools. As I left, everybody was having coffee and talking a blue streak. With all respects to a great and good man, and a master singer, "This was better than Robeson!"

AS YOUTH SEES IT

EDITED BY YOUTH

"This year's class was the largest ever to graduate in Xavier's history. Over 112 students received their degrees . . ." In terms of percentage of the whole body of Negro youth in this country, 112 is a small number; but studied in the light of tangible progress—both religious and educational—it is an amazing and encouraging number. As Catholics we may well be proud of Xavier, not only for the deep-rooted and edifying spirit of Faith which animates her, but also for her sincere and genuine interest and activity in the fields of music, science and the arts.

. . . And still more, as American Catholics, we may well be proud to see the Church taking so marked a step forward in this movement for Interracial justice. Yet it is for us to remember that no movement of the Church can be wholly

successful unless all her members are its active participants. And what better time for active participation than when one is young and in full possession of his untried energies? It is well to remember, too, that no one may rightfully sit in pride at a banquet of achievement, unless he has helped prepare that banquet.

* * * * *

In "The Catholic News" for July 5th, the following incident is recounted:—"There is a parish in Manhattan with great Catholic traditions where for more than twenty years served as an assistant priest the present Bishop of Rochester, the Most Rev. James E. Kearney. This parish has in a quarter of a century lost many of its old Irish parishioners. Meanwhile thousands of people from Puerto Rico, immigrants to the United States, have settled in the neighborhood and parish of St. Cecilia. They are now being administered to by the Redemptorist Fathers. One morning not very long ago the Bishop had just finished his Mass and was offering his thanksgiving in the sanctuary. He noticed a little colored lad at the altar rail and going down to his side, the Bishop asked him if he wished to receive Holy Communion. To this the little lad answered affirmatively. The Bishop put on the usual vestments for the administration of Holy Communion and while he was reciting the Agnus Dei the Most Rev. John F. O'Hara, Bishop Auxiliary of the Army and Navy who makes his home at St. Cecilia's parish, came into the sanctuary. Becoming suddenly aware of the fact that Bishop Kearney was about to distribute Communion, Bishop O'Hara took the paten or Communion plate and assisted. Whilst the two Bishops went to the altar rail, one administering and the other assisting in the Holy Communion of this little colored boy, the pastor of the church, Father Hosey, . . . came into the sanctuary and beheld this inspiring scene—two Bishops of the Catholic Church giving Communion to a young colored boy of Harlem . . . Such is the democracy, the Catholicity, the apostolicity of the Church which we know is a blessing to America, as we celebrate again the anniversary day of our Declaration of Independence."

* * * * *

"Although Florida is considering admitting its first Negro student to the state university at Gainesville this summer. Attorney General Tom Watson told the board of control that strict segregation could be accomplished." In the words of Attorney General Watson: "You may have to construct a one or two-story dormitory and mark it for Negro students. You may have to put a sign in the classroom segregating the two races, but in my opinion this will not have to be made a continuous practice, and I know of no better time to handle such a situation than during a summer school session." It is somehow inconceivable in my dictionary of ideas that those sharing the same intellectual bed and board can be, simultaneously, in a state of "strict segregation." It is, naturally, encouraging to think of a secular institution, especially in a Southern State, admitting its first Negro student . . . but one cannot be blamed for having wished the admission unconditioned or unqualified. Perhaps the greatest enemy of the Negro cause in this country (and throughout the world) has been the Pilate-like caution with which even

the least step forward is taken. And to those of us who, in our youthful idealism, looked upon the Emancipation Proclamation as a great and all-healing edict, must come the realization that unless this Proclamation comes from the heart of every individual American—there can be no Emancipation."

* * * * *

On Sunday, June 29th, a Ceremony of Dedication was held at the grave of Pierre Toussaint in old St. Patrick's cemetery. An account of the event may be read elsewhere: what is of most interest to this column is that this grave, long forgotten, was rediscovered through the zeal and initiative of a young Catholic college student, Charles McTague, a Sophomore at Seton Hall. His interest in the story of this saintly Catholic Negro, who died in 1853, led Mr. McTague to follow up all possible clues until the location of the grave was established for a certainty. Here is *visible* Catholic action: Here we may see what it means to be sincerely a seeker after truth.

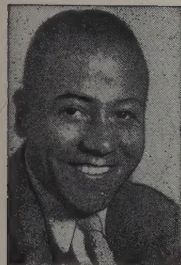
It might be well for every Catholic student to visit this cemetery located on Mott, Prince and Mulberry Streets. Here was the center of much activity on the part of the early Church in New York. Standing at the grave of Pierre Toussaint, one is aware, with an overwhelming sense of family pride, of how greatly the Church featured in the building of this Nation . . . and one is more than ever grateful for one's heritage. Yet one cannot help but wonder how, out of the roots of such tolerance, could spring such intolerance even among the fruits of the same family-tree.

* * * * *

Speaking to a representative group of college students, members of Italian Catholic Action, our Holy Father, Pope Pius XII, recently made the following statements: ". . . it is necessary above all that there be no lack of equilibrium between your religious culture and your university culture, general and special. Your knowledge of dogmas, in so far as it is permitted to illustrate them by reason, your knowledge of morals, of worship, and of the interior Catholic life—must they not perhaps be raised to a level proportionate to your scientific knowledge in law, history, letters or biology? . . . Do not consent, university students and Catholic graduates, to be inferior to others in the palestra of scientific competency, of extent of knowledge, and of ability in the exercise of your profession. For the honor of Catholic Action, to which you belong, endeavor—force yourselves—in whatever direction your talent and ardor impel you, to make yourselves the best—the best students, the best professors, the best jurists, men of letters, doctors, engineers, naturalists, physiologists, and the best investigators of the matter and spirit of real individual and social welfare. This is required for the glory of the Master Whom you serve."

Here, with his wisdom which is at once deeply spiritual and practical, the Holy Father makes us realize how Catholic Action need not—and *should not*—be the vaporous and misty theorizing which most of us make it. It is for us, members of American Catholic Action, to take these words to heart since, in reality, they were issued to *all* Catholic Action groups.

—MARGARET McCORMACK



PLAYS And A Point Of View

By THEOPHILUS LEWIS

ROCHESTER

There are legions of radio and movie fans who will insist that Rochester is the funniest comedian in show business. How many thousands, or quite possibly millions, think he is the best comic ever, the top clown of the amusement world, it would be hazardous to guess. That his following is enormous is indicated by the fact that the word Rochester makes many people think of the comedian rather than the city of that name in up state New York. If the fervor of his admirers around the metropolis is matched by the enthusiasm of audiences elsewhere in the country Rochester is patently the most popular Negro comedian since Bert Williams.

Rochester's career has been attended by two rather unusual circumstances. Comparatively few members of his vast following have ever seen him in person and he has won his popularity without ever being cast in a star or leading role. On the screen, at least as far as feature pictures are concerned, he has always appeared in secondary roles, usually in support of Jack Benny. On the air he is a stooge, a mere voice, comparable with Charlie McCarthy or Betty Lou, except that his audience knows he is a living person. These circumstances naturally lead one to seek the reasons why an actor who by the usual standards of the stage is a minor performer has risen so rapidly in public favor.

The most facile explanation of Rochester's rise to prominence is that it is mainly a reflection of Jack Benny's popularity. But when we recall the brief and limited vogue of numerous other stooges launched under similar auspices it becomes evident that no actor can continue to appeal to the public on the strength of another actor's plugging. Benny's prestige assured Rochester of a good spot, a ready-made national audience. It is not likely that Benny would claim that he contributed anything more tangible to Rochester's success. Given his chance, Rochester instantly won the favor of the public and still holds it. He must have a lot of good stuff in his own bag of tricks.

Most conspicuous of his tricks is his ability to affect that risible hoarseness of speech known as a whiskey voice. For some obscure reason most people seem to feel that there is something intrinsically funny in the mannerisms of a chronic alcoholic. Rochester's throaty voice touches the funny-bone the instant he opens his mouth. The moment he says "Say, Boss" or "This is Rochester" his audience begins to chuckle.

An alcoholic voice is a good trick for a comedian to know.

It is a sort of extra-theatrical asset like John Barrymore's classic profile and ad lib wise-cracking. In the hands of a skillful performer such shenanigans are used to lighten the mood of an audience, to heighten its susceptibility. To make a lasting impression, to become really popular, an actor must have some quality that touches the heart as well as the funny-bone.

Rochester's best trick is really no trick at all. It is a shrewd and sympathetic interpretation of character, a fact which, incidentally, raises him from the status of a clever entertainer to the rank of an actor. Although it is not likely that any reader of this page is in want of information on the matter, this seems to be a good place to observe for the record that Rochester is a character name. The actor who projects the character is Eddie Anderson.

Anderson is essentially a dramatic actor. If he has ever been cast in a conventional play the fact is not widely known. Certainly this fairly well-informed page has not heard of the event. He interprets a character which, while it has been rather neglected by playwrights, is one of the picturesque figures of American life.

Rochester is a characterization of the tyrannical colored servitor. The type is indigenous in the South, where it originated prior to the Civil War. For some strange reason the type has never been understandingly treated in American drama, or even effectively caricatured. The best portrayal of the type in recent years was Mammy, in "Gone With the Wind," played by Hattie MacDaniel. Those who saw the picture—and Who didn't?—will recall that Mammy was a sort of petticoat top sergeant in the O'Hara household. She told the daughters of the family what and when to eat, when to take their beauty rest, what to wear when they were going to a ball and kept them informed on matters of etiquette. She was typical of a class of household servants in the antebellum South, although many of them wielded a great deal more personal authority. The type is still extant in the South, as well as in scattered Southern families who have moved North.

Some old colored body servants actually ordered their superiors about in all their personal affairs; the men who were their masters before the Emancipation, their employers afterward. They would appropriate their master's liquor, tell him when he had worn a suit of clothes long enough and often contradict him on matters of memory in front of his guests. In some instances the old serving men were overbearing and crabbed, in an obsequious way, but frequently a real friendship existed between them and their masters. Always, they were dependably loyal; hence they were trusted with the family secrets and privy to the family scandals, and when the war came and Union soldiers were reported in the vicinity the colored servitor was usually the one selected to bury the family silver in a safe hiding place in the woods.

Rochester is a sparkling caricature of the type, vulgarized a bit, and adapted to the contemporary scene. One wonders how the Benny script writers happened to discover the character; if Rochester tipped them off or if the whole thing is a happy accident. However the character was discovered, it is a sharp departure from the stale gags and ineptitudes

of conventional blackface comedy. Rochester has demonstrated that the raffish servant can be made the source of a practically limitless flow of fresh and exuberant humor capable of as many variations as there are relationships between master and serving man. And it is genuine Negro humor too, in the main, a commodity that has been altogether too rare on the American stage. Rochester has tapped a hitherto neglected source of mirth for the nation's gayety. It is hardly necessary to search further for the secret of his popularity.

FROM HERE AND THERE DURING THE MONTH

● MISSOURI COURT UPHOLDS UNIVERSITY'S NEGRO BAN

Jefferson City, Mo., July 8—The Missouri Supreme Court affirmed today a lower-court decision depriving Lucille Bluford, Kansas City Negro newspaper editor, entrance to the University of Missouri School of Journalism.

The court said that the state, by law, had ordered equal facilities at Lincoln University, a Negro institution, and that Miss Bluford would be entitled to enter the University of Missouri only if Lincoln should be unable to provide the course she sought.

"It is the duty of this court to maintain Missouri's policy of segregation so long as it does not come in conflict with the Federal Constitution," the court said in a unanimous opinion read by Judge Albert M. Clark.

Her failure to demand that Lincoln furnish graduate work in journalism before she attempted to enter the University of Missouri caused the court to uphold a decision of Boone County Circuit Court denying her entrance.

Miss Bluford, thirty years old, managing editor of "The Kansas City Call," a Negro newspaper, tried to enter the University of Missouri School of Journalism in January and September of 1939. Registrar S. W. Canada denied her entrance because she was a Negro, and she sued.

—N. Y. *Herald-Tribune*

● SIX NEGRO MOTORMEN ON BROOKLYN TROLLEYS

Six Negro motormen were operating trolley cars owned by the Brooklyn-Manhattan Transit Corporation through Brooklyn streets, beginning the latter part of last week, the Star-News learned, and the forward step is bound to have a far-reaching effect in making large cities follow suit.

Another six are attending school, training to take over as motormen. They are to spend a three-day period in school then undergo a week's duty under the instruction of veteran motormen.

The appointment of Negroes on trolleys in Brooklyn has surpassed many large cities in that respect. Cleveland and

Detroit are the only two cities where Negroes are known to be in motormen jobs.

New York City led the way several years ago when the Independent Subway System hired Negroes in all capacities. Many efforts to get the Pennsylvania Rapid Transit System in Philadelphia to place Negroes in those positions have failed. Such cities as Chicago, Los Angeles, Boston, Baltimore, Washington and others has been unsuccessful in getting Negro motormen.

● REPORT THREE LYNCHINGS IN FIRST HALF OF YEAR

Tuskegee, Ala.—The Department of Records and Research of Tuskegee Institute, through F. D. Patterson, president, reported on Tuesday that for the first six months of 1941 there had been three lynchings.

According to Dr. Patterson "all of the persons lynched were Negroes. The offenses charged were: attempted rape, 1; stealing from employer 1; altercation with white men, 1.

"The states in which lynchings occurred and the number in each state are as follows: Florida, 1; Georgia, 1; and North Carolina, 1."

● "AVE MARIA HOUR" DRAMATIZES THE LIFE OF ETHIOPIAN HERMIT

New York, July 4—St. Moses, a Negro of Abyssinia, who lived a life of riot and revelry before he was touched by Grace and became a model of penance and piety, was the subject of the "Ave Maria Hour" broadcast on Sunday, July 13.

Produced by the Friars of Atonement, Graymoor, N. Y., the program originates each Sunday over Stations WMCA, New York City, and WIP, Philadelphia.

Born in slavery in the fourth century, St. Moses was driven from his master's household for his vicious tendencies and terrorized the frontier between Egypt and Ethiopia at the head of a band of brigands. A complete conversion won his permission to enter the monastery of the Solitaires in Lower Egypt, where through his exemplary life he became one of the Fathers of the Desert, and died in his seventy-fifth year. He was known to his many disciples at the "Ethiopian Hermit."—N. C. *W. C.*

● FIRST NEGRO PRIEST ORDAINED IN WASHINGTON

The first Negro priest ordained in the Capital City of the country is the Rev. Charles Chester Ball, S. S. J., of the Society of Saint Joseph and a son of Saint Augustine's parish. He was ordained by Bishop McNamara at the National Shrine of the Immaculate Conception.

Father Ball, the son of Joseph and Mary Eall, was born on October 11, 1913; was baptized in Saint Augustine's Church, was altar boy there, sang in the sanctuary choir and taught Sunday School for a number of years.

● COLORED PRIEST SINGS FIRST
SOLEMN MASS IN HOME PARISH

Pleasantville, N. J., July 5—When the Rev. Richard T. Winters, S.V.D., newly ordained colored priest, celebrated his first Solemn Mass in his home parish, St. Peter's Church, the sermon was preached by the Rev. James M. Gillis, C.S.P., Editor of *The Catholic World* and a member of the Clergy Negro Welfare Conference. The Rt. Rev. Msgr. Maurice R. Spillane, Vicar General of the Camden Diocese presided in the sanctuary and read the "Prayer for the President."

Present at the Mass were Mayor W. Scott Ireland, of Pleasantville, and Mayor J. Potter Reilly, of Absecon, N. J. After the Mass, Mayor Ireland said in a brief address that "though Church and State remain separate, the work of the Church often redounds to the advantage of the State," and declared that the encouragement of the Rev. Francis J. McCallion, pastor of St. Peter's, had done not a little to make possible this "first celebration of the Sacred Mysteries of the Mass by a young man of the Colored race newly ordained in the Catholic Church."—*N. C. W. C.*

● LEADING SOUTHERN WHITE DAILY
CONDEMNS EXCLUSION OF NEGROES

Montgomery, Ala.:—On Wednesday, June 18, the "*Montgomery Advertiser*" carried a leading editorial calling for the employment of Negroes in the defense industries.

The editors pointed out:

"Negroes are being discriminated against in defense industries.

"This discrimination, as President Roosevelt pointed out in his memorandum to the OPM, is entirely unrelated to efficiency and productivity. It is the result of unreasoning prejudice on the part of either the workmen or employers. It is not confined to any one region and is perhaps more systematic and universal in the West Coast aircraft industry than in any other place.

"The spectre of a Hitler-dominated world with repression and cruelty aimed at every racial minority, falls heavily upon him.

"The American Negro has demonstrated a loyalty and willingness to bear his share in the responsibilities ahead. This time as 27 years ago, selective service calls upon him to serve in direct proportion to his numbers.

"There is a small wonder that Negro leadership has been concerned, and at times angered by systematic exclusion of members of this race.

"To turn away a skilled workman simply because he is a Negro is a blow against the cause for which all of us are fighting. In the first place, our nation needs every ounce of its productive energy. We need to maintain a healthy economic system during this emergency, and this cannot be done if the ravages of unemployment fall disproportionately on a single group. Finally, the issue at stake and the issue which all of us are being called upon to sacrifice for is the survival of democracy. Now, more than ever before, we need to strive to be unlike, rather than like, the sowers of hatred and prejudice."

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